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1849.

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Subscribers are now opening the finest collection of Sabbath School books ever offered in this country, and a full supply of all the publications of the Sabbath School Union, American Society, New England S. S. Union, Mass. Am. Baptist Publication Society, and also Sabbath School books, together with a large collection of popular Juvenile publications by other publishers. The total number of volumes in the library of the Am. S. S. Union, exceeds 100,000 vols. each; the three dollar library, of 50 small volumes; the \$2.00 library, of 50 small volumes; and the \$1.00 library, of elegantly bound volumes, exceeds 324 vols. The Sabbath School books form a complete library for all classes in Sabbath schools or \$30.00—being less than ten cents a volume. Subscribers are respectfully requested to give us a visit, and those interested in Sabbath schools are respectively requested to give us a visit.

BROCKETT, FULLER & CO.,
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ETNA INSURANCE COMPANY,

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only;—\$250,000, secured and vested in the best manner—offer to take risks on terms as other offices. The business of the company is principally confined to risks in the marine, and therefore so detached that its capital is exposed to great losses by sweeping fires.—The office of the company is kept in their new house, next west of Trent's Exchange, Coffee Street, where constant attendance is for the accommodation of the public.

Directors of the company are:—

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The Etna Company has agents in most of the principal cities, with whom insurance can be had.

ford, April, 1849.

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Subscribers have just received an additional collection of Cloths, Cassimers and Vestings, which are offered to the trade at the lowest New York store prices. HASTINGS & GURLEY,
(Successors to Wm. B. Davis),
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COLONIAL INSURANCE COMPANY—FIRE AND

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The company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$100,000, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine on terms as favorable as other Offices.

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The office is open at all hours for the transaction of business.

Directors are:—

aniel W. Clark, John Warburton,
Charles H. Northam, Elisha Peck,
William Kellogg, Thomas Bulknap,
Samuel Humphrey, A. G. Hazard,
Benjamin W. Greene, Ebenezer Steely,
William Threlkeld, Mark Howard,
Henry Hills, John W. Seymour,
William A. Ward, D. W. CLARK, President,
John Conner, Secretary.

ford, April, 1849.

SILAS CHAPMAN,
HANT TAILOR, NO. 1 CENTRAL ROW,
Hartford.

TEFULLY tenders thanks to those who have been his patrons during the past year, and especially solicits the continuance of their favors.

He has sent a full stock of

OTHS, DOESKINS, CASSIMERS, ETC., AND OTHER VESTINGS,

which are a large variety, and he intends, by adding various novelties which appear, to maintain and complete an assortment as can be desired.

Items thoroughly made, and trimmed in the most elegant style, at a moderate price, and from former prices to render it an inducement to examine (at least) before purchasing.

His friends and the public generally are invited to call at the corner, No. 1 Central Row, State House.

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Subscribers are prepared with (probably) the best facilities than any other establishment

to furnish all in the line of a Hearse, or Stages for Funerals, and will do so upon most liberal terms—a Hearse will be sent

only where any number of carriages are

needed.

J. B. OL'COTT & Co.,

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G. BATTERSON, Marble manufacturer,

Hartford and Litchfield, Ct., would respectfully inform the citizens of Hartford, and the public, that he has opened his establishment on Main street (opposite Union Hotel) and will manufacture the lowest possible cost all kinds of MONUMENTS and GRAVE MARKS, of the best American and Foreign mar-

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In want of any kind of work in the same, are respectfully requested to call and see his style of workmanship before purchase.

monuments delivered to any yard in the city

ford, April, 1849.

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PRINTED AND PUBLISHED BY BURR & SMITH.

1849.

WHAT THOU SEEST, WAIT—AND SEND UNTO THE CHURCHES.

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

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CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, JUNE 22, 1849.

The Convention.

Another very pleasant anniversary of our State Convention was held at Bristol last week. A general unanimity prevailed throughout the meetings, and nothing occurred from beginning to end, to interrupt the flow of fraternal feeling and harmony of heart. Owing to our peculiar engagements, however, we are unable to do much more than present an outline of the proceedings.

The Convention met at 2 o'clock on Tuesday afternoon, the 12th inst., at the Baptist meeting house, and opened with singing the hymn, "Come, Holy Spirit, heavenly Dove," followed with prayer by Br. A. Perkins, of Danbury. The President of the Convention, Br. Ives, being unavoidably prevented from attending, Br. Miller, the vice president, occupied the chair. About ninety delegates were present.

The Report of the Board was read by the Secretary, from which it appeared that although in immediate results, the past year has been less fruitful than some former years, in our Domestic Missionary operations, yet the cause is prospering.

The missionaries of the Board, brethren Shaler and Lyon, have labored with persevering fidelity. Some feeble churches have been strengthened and relieved from embarrassment, one new meeting-house has been completed and nearly paid for, and incipient measures have been adopted toward the establishment of churches in some new and interesting fields. The amount received from the churches during the past year for Domestic Missions was something over twelve hundred dollars.

Two new churches were received into the Convention—the Huntington Street church, N. London, and the South Baptist church, Colchester.

"The officers were then elected for the ensuing year, as follows:

Rev. HARVEY MILLER, President.

Rev. S. D. PHELPS, Vice President.

Rev. E. CUSHMAN, Secretary.

WAREHAM GRISWOLD, Esq., Treasurer.

CHAUNCEY G. SMITH, Auditor.

J. S. Swan, R. Turnbull, D. Ives, F. Ketcham, Wm. Reid, A. S. Lovell, B. N. Leach, C. Willett, C. S. Weaver, H. R. Knapp, Trustees.

On Tuesday evening, the annual sermon was preached by Rev. E. T. Hiscox, of Norwich, from Heb. 6: 10, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name; but that ye have ministered to the saints, and do minister." The nature, motives, objects and rewards of Christian Benevolence, were the topics discussed, the preacher confining himself mainly to the suggestions of the text on these several points. True Christian benevolence was shown, in the first place, in its very nature, as involving much of real work and labor—and secondly, as a work and labor of love. The motives of Christian benevolence were next considered as implied in the expression "toward His name"; that is, that all should be done with direct reference to God—his will, his approbation, his glory. In considering the objects of this benevolence, it was remarked that although it was to embrace the whole world, yet it should have primary and special regard to those objects which lie nearest, and to which we stand most directly related. Only through the church can we hope effectively to reach and save the world. And finally, the blessed and glorious rewards were considered as suggested in the assurance that God will not forget this work and labor of love.

The EDUCATION SOCIETY held its anniversary on Wednesday forenoon. Rev. W. P. PATTERSON was elected President; Rev. E. T. HISCOX and HENRY WOOSTER, Vice Presidents; Rev. F. KETCHAM, Secretary; and J. W. DIMOCK, Treasurer.

Rev. T. F. Caldicott, Secretary of the Northern Baptist Education Society, addressed the meeting in his usual lively and common-sense style, proposing, among other things, that an arrangement should be made between our Society and the body which he represents, for mutual assistance and co-operation. This arrangement, having been previously considered and recommended by the Board of the Connecticut Society, was now acceded to by vote of the meeting. In accordance with this arrangement, Br. Caldicott will visit as many of our churches as possible during the ensuing year, in behalf of the Education cause. We do not know that it is necessary for us to commend him to the churches—he will commend himself. We trust that a new impulse will be given to the cause he advocates among us.

According to the standing arrangement of business, the afternoon of Wednesday was occupied by the Convention in hearing the Reports of committees and listening to addresses upon Domestic (or State) Missions, Home Missions, and the Bible Cause. The discussion of our Domestic Missionary affairs was quite animated, and the Board were instructed to continue their present plan of action, and to endeavor to raise eighteen hundred dollars for this department the ensuing year by appointment among the churches. Father Peck (every body knows who we mean) and Br. Ira R. Steward addressed us in behalf of Home Missions—the latter more especially with reference to the Mariner's church of which he is pastor in New York—and a collection of \$17.00 was taken for the Home Mission Society. The claims of the Am. and Foreign Bible Society were then advanced by Rev. L. Leonard, agent of the Society, Rev. J. N. Murdoch, and Rev. J. S. Swan.

A crowded audience assembled on Wednesday evening to consider the subject of Foreign Missions, and we know not when we have attended a more deeply interesting meeting. After a few interesting remarks from Rev. E. Bright, Jr., Home Secretary of the Union, and a forcible appeal from Rev. J. H. Vinton, of the Karen Mission, Rev. M. Bronson addressed the audience in a manner which chained the attention, and we trust affected the hearts of all present. But perhaps the most impressive exercise of the evening was the remarks of the Assamese converts, asking in their broken English for Bibles and missionaries for their countrymen. At the close of the services a collection was taken amounting to \$24.34. We ought also to mention as adding much interest to the meeting, the singing of hymns in their native tongue, by the Karen converts accompanying Br. Vinton, and also by the Assamese.

On Thursday morning, the Report of the Committee on the Publication Society was presented, and addresses and remarks made on this mode of introducing

by Br. Metcalf, agent of the Society, Br. Caldicott, Wildman, and others.

Several items of miscellaneous business were transacted, and towards the close of the meeting, a resolution was introduced, making special reference to the death of our esteemed father in the ministry, Rev. Daniel Wildman, which has occurred during the past year. This called forth a series of affecting and impressive remarks from brethren N. Wildman, (son of the deceased), E. Bright, John Peck, L. Lewis, and J. S. Swan, after which the Convention united with Br. Swan in solemn prayer to God, in view of the lessons taught by his dispensation of His providence.

A few minutes were then occupied in closing the business of the session, and after a brief and appropriate address from the President, and (as has been our pleasant privilege for several years) uniting with father Peck in a parting prayer, the Convention adjourned to meet next year with the second Baptist church in Danbury—Rev. Robert Turnbull to preach the annual sermon—Rev. C. Willett alternate.

The most generous hospitality was manifested by the friends in Bristol in entertaining the Convention, and nothing was lacking on their part to render the session in every respect delightful.—May our anniversaries always be as pleasant and profitable.

Am. & For. Bible Society—A new Version of the Bible.

Our readers are most of them aware, we presume, that this Society, at its annual meeting in the city of New York, resolved, "That the restriction laid by the Society upon the Board of Managers in 1838, to use only the commonly received version in the distribution of the Scriptures in the English language, be removed." As we were not present at the meeting in New York, we have no personal knowledge of the reasons which were urged in support of this resolution, nor of the influences under which it finally passed. We were informed, however, not long after its passage, by one who was present, and who enjoyed ample means of knowledge, that it did not look either immediately or remotely, to the issuing of a new version of the English Scriptures, but was designed rather as a compromise between the advocates and opponents of such a measure. This explanation quieted, to some extent, the alarm which we felt on reading the resolution, although it was far from satisfying us to the wisdom of that act. We clearly foresaw in it an occasion of contention and ill-feeling—a door opened for restlessness and aggression on one side, and for determined opposition on the other. It was difficult for us to conceive that men would urge the removal of a restriction which gave them no inconvenience, and which did not stand in the way of desired and proposed action. We could not doubt that the men who originated this resolution, and pressed it to its passage, would, at some future day, urge upon the Society the measure prohibited by the restriction of 1838. But while we saw all this, and deprecated it, we confess we did not dream that the Executive Board in New York would feel themselves authorized to take immediate steps to secure that measure. Judge then, our surprise when we read the following paragraph from a correspondent of the New York Baptist Register, who evidently speaks from a perfect knowledge of the subject, if indeed, he do not speak *ex cathedra*:

"In my last letter I mentioned that the Am. and Foreign Bible Society had removed the restrictions imposed upon its Board to publish only King James' version of the Bible. Carrying out the wishes expressed by the Society, its Board recently referred to a committee of five, to report at its next meeting the expediency of publishing an English version of the New Testament, in which all words now transposed, the original meaning of which does not fully appear to common English readers, shall be clearly translated, and obvious and undesirable errors corrected." The probability is that the committee will report favorably, and that such a version will be issued.

Now, we would like to know what this means. What does this writer mean by "carrying out the wishes expressed by the Society"? What "wishes" has the Society expressed? and when did it express them? and where are they recorded?—Will the Board point us to a single act of the Society, requesting them to take even the remotest steps toward issuing a revised version of the Scriptures? We have looked over the minutes of the doings of the Society, and we can find no such "wishes" there. There is not a line requesting or authorizing the Board to take any such measures, and we will add, not a syllable which can be fairly construed into a toleration of such an act on their part. We are informed that there was at least a tacit, if not an expressed understanding, that it should not be construed as authorizing the Board to issue a new English version of the Scriptures; and that, but for this tacit agreement, it could not have prevailed. What, then, is the meaning of this talk about "carrying out the wishes of the Society"? We press this question in no captious spirit, but with a feeling of the deepest concern for the honor and prosperity of the noble Institution which we have so ardently cherished, and which we shall continue to cherish, until it is permitted to ends which we never contemplated, and which we cannot sanction.

We confess that there is, to our apprehension, no necessity for a revision of the commonly received version of the Scriptures. It has long been in use, and it is, perhaps, on the whole, as perfect as human learning can make it. It has directed thousands of inquiring sinners to the Lamb of God, and accompanied rejoicing Christians through storms of persecution, and scenes of trial, to rest and victory. It contains all that we need to alarm the guilty, to comfort the penitent, and to perfect the saint. As a rule of life, and as the law of the Christian church, it is sufficiently explicit. To us, as Baptists, its utterances are of no doubtful import. And were we to revise it, to suit our distinctive views, the alteration would possess no authority except with Baptists. No Pedo-Baptist's opinion would be changed—no Pedo-Baptist's practice would be corrected. The great mass of evangelical Christians would still adhere to the version now in use, and we should gain nothing but reproaches while seeking to make proselytes. We do not wish to give the least countenance to the idea that Baptists are a word of doubtful significance. We insist that it is as much an English word as *Immerse*, and that it means precisely the same thing. We have taken our denominational name from it; and every time we acknowledge the title of *Baptist* we declare that the word has, to us, a distinct and definite meaning. And more than this, our Pedo-Baptist brethren, by awarding us a name originating in our mode of introducing

believers to the privileges of Christ's house, have tacitly admitted the same thing. If we should substitute *Immerse* for *Baptize*, we should settle nothing, but merely transfer the contest from the field of Greek criticism to that of the Latin. Nothing can be gained by such a change; all that we hope to accomplish will be as readily secured without it; and why should sensible men waste their energies in a work which promises so small a reward for their toil?

All that has been said concerning the circumstances under which the common version was brought out, we regard as entirely foreign to the subject. Whatever impropriety those who authorized this version may have been guilty of, we insist that this is a matter which does not affect the merits of the version itself. The real questions are, Is the version of the Bible in general use among us, in the main, faithful? Is it as perfect, the whole, as we can reasonably hope to make it? Would it be safe to undertake a revision? The first of these questions is answered in the affirmative, even by those who advocate a revision. The second is settled by the failures, which the present generation has witnessed, of attempts to the third, we ask, is it safe for us, after men so eminent for their attainments in language, have failed here, to repeat the attempt? And besides this, what is to be the effect of our example? Will not others follow it, and alter the sacred record to suit their views? Where is this work of revision to end, when it has been once begun? Will not our brethren pause before committing themselves to a measure, the consequences of which no man can predict, and which must be disastrous to the denomination, and to the Christian world!

In concluding what we have to say on this subject at present, it is proper for us to allude to the fact that, at the recent meeting of the Baptist Convention of this State, at Bristol, the committee on the Bible Cause reported a resolution approving the action of the Society removing the restriction of 1838, and that, by a nearly unanimous vote, the report was amended by striking out all that related to this subject. We think this circumstance is significant in reference to the views of the Baptists of this State in relation to this question. We assume, however, to speak, at present, only for ourselves. We have taken this early opportunity to put our opinions on record, and to indicate the course which we intend to pursue in reference to this subject. We have done this not because we take pleasure in calling in question the acts of our brethren, but from the desire to contribute what we can to the permanence and success of the A. B. S., and to warn those to whom the direction of its affairs is intrusted, that the denomination which appointed them will hold them accountable for all their acts. We do not believe that Baptists are ready for the measure which the Board proposes; and we declare our deliberate conviction that the commitment of the Society to this measure will deprive it of the sympathy and support of the great mass of those who now sustain it.

Civil Affairs in California.

A recent number of the New York Journal of Commerce makes some extracts from the *Alta Californian* of March 22, respecting the political movements at San Francisco, but does not publish the resolutions adopted in a public meeting in that city in regard to the prohibition of slavery in California.

It appears, from the remarks of the Journal of Commerce, that a large number of the delegates elected to a Convention proposed to be held for the formation of a Provisional Government, have addressed to their constituents a recommendation, with a view to secure the fullest representation of the country, that the meeting be further deferred to meet on Monterey the first Monday in August next. The signers of this address have resigned their seats, and looking to the probability that the number of inhabitants will very soon be such as to require the formation of a State Constitution, they also recommend that the delegates to be elected to the proposed Convention in August, should be vested with full power to frame a State Constitution, to be submitted to the people of California.

The extracts from the *Alta Californian* respecting the prohibition of slavery, so far as quoted by the Journal, are as follows:

The meeting at San Francisco, which adjourned on the evening of the 17th of February to the evening of the 24th, to further consider and act upon the question of negro slavery in the Territory of California, convened at the appointed hour, and was organized by Capt. J. L. Folsom, resuming the chair.

Mr. Perkins read the first resolution, and spoke eloquently in behalf of the exclusion of Negro slaves in California. On his concluding, the first resolution was put to vote and adopted.

The second resolution was then brought before the meeting and agreed upon; when—

Capt. J. L. Folsom vacated and called W. S. Clark to the chair, and then addressed the meeting in a lucid, forcible and impressive manner, declaring that the public mind being almost unanimous on the subject, should make decided manifested against the extension of slavery into the Territory of California.

After the President resumed the chair, the remaining resolutions were put to vote, and passed unanimously.

On motion of Col. Stevenson, the fifth resolution was re-considered; when that gentleman offered an amendment to the same, to the effect of prohibiting the employment of apprentices negroes in the territory. The resolution as amended was adopted. It is as follows, the amendment being designated by italic letters:

5th. That the delegates who are to represent the district of San Francisco in the Convention, which is to be held at San Jose for the formation of a provisional constitution, are hereby desired, requested and instructed by all honorable means to oppose any act, measure, provision, or ordinance that is calculated to further the introduction of domestic slavery, or of free negroes as apprentices, by indenture or otherwise, to be employed in the Territory of California.

Subsequent meetings, which were held evenings, and at which business relating to the affairs of the Territory was transacted, were headed "Proceedings of the Legislative Assembly."

METHODIST CHURCH IN ALEXANDRIA, D. C.—

This church has become divided into two separate parties, on account of a difference of opinion among the members, in regard to the administration of the discipline in certain cases where the parties were guilty of slaveholding. The affairs of the church became so much disturbed, that both parties met for a few days since, "with mutual meanness, but without resorting to violence," says a correspondent of the Journal of Commerce, "and after a spirited debate, agreed to close the building, and deliver the key into the hands of the sheriff, until the courts should decide who are the lawful owners." Last Sabbath the two parties worshipped in separate places.

REV. E. L. MAGOO left Cincinnati on the 11th inst., on a protracted visit to the East. He was to have preached at Saratoga Springs last Sabbath. After visiting his friends, which will occupy the months of July and August, he expects to go to New York, where he will spend the winter. We learn that funds have been raised sufficient to build him a new church in Cincinnati, but that great difficulty exists in procuring a desirable location for it.

Next Meeting of the Convention.

It will be noticed by reference to the doings of the Convention at Bristol, that its next meeting is to be held with Rev. A. Perkins' church in Danbury. Some objections were raised against appointing it at a point so distant from the centre of the State, but after a full expression of feeling, it was resolved to meet with our brethren in Danbury.

Before the time for that meeting arrives, a new rail-road will be opened from Hartford to Waterbury, which will connect with the New London road, which, at Norwich, connects with the Norwich and Worcester road, thus opening a line of communication with all the eastern section of the State. From Hartford there is a rail-road communication to Danbury, to within a few miles of the church. Although our denomination is not so numerous in Fairfield county as in some other parts of the State, we have always noticed that their churches have been promptly represented in the Convention, notwithstanding in former years some of the delegates were under the necessity of going to New York, in order to secure a passage to Hartford, New London, Norwich and other points where the meetings were held. The increased facilities for traveling, and the pleasure of meeting with our friends in Danbury, who will use every exertion to make the meeting agreeable, we hope will be a sufficient inducement to call out a full delegation, notwithstanding a few hours extra travel.

BISHOP DOANE.—We have said but a very few words thus far in reference to the affairs of Bishop Doane, of New Jersey, who is well known, failed a few months since for the enormous sum of three hundred thousand dollars! At the meeting of the Episcopal Convention of New Jersey, Mr. Halestead, of Trenton, offered a preamble and resolution proposing certain inquiries respecting the Bishop's financial troubles. The resolution was rejected, and the matter left as it stood before. If the Bishop is "blameless" in this business, the Convention owed it as a duty to the head of the Episcopal church in New Jersey to set the subject right before the public; their refusal to do this, will have a tendency to excite still stronger suspicions against the integrity of Bishop Doane.

ARRIVAL OF MISSIONARIES.

Absence from the city last week prevented the notice of some items of local intelligence, among which was the arrival of the Rev. J. M. Haswell, missionary to Burmah. He arrived with his family at New London, Sunday morning, June 3, and is now at Williamsburg, N. Y., in the family of Rev. A. P. Munson, brother of Mrs. Haswell. The cause of their return is impaired health, which after a residence of fourteen years Burmah, has become much shattered.—Mrs. Haswell's health in particular, is very feeble, but she is slowly recovering.

PROPHETIC SENTENCE.—"What?" asks the eloquent Dr. Cunningham, of London, in a discourse on the lost coin in the parable, which the woman recovered by lighting a candle, sweeping the house, and seeking diligently until she found it, "What is all this that is now taking place on the continent of Europe? It is the sweeping of the European house, that Christ may find the lost coin, repeat it with his image, reprint on it his name, give it a new currency, and make all rejoice that the lost is found, and the hidden is discovered."

REVIVAL.—The Tennessee Baptist gives an extended notice of a revival that is in progress in Lebanon, Tenn. From the best data that could be obtained, one hundred and thirty had been converted to the time the editor of the Baptist left. About twenty-five of the six class of the Cumberland University, and a large number of the College students were subjects of the work. Presbyterians and Methodists united with the Baptists in carrying forward the work.

ORDINATION AT PROVIDENCE.—We learn by the New York Recorder, that Professor HENRY DAY, who is connected with the College in Georgetown, Ky., and a licentiate of the First Baptist church in Providence, was ordained to the office and work of the Christian ministry on the evening of the 6th inst. Sermon by the Rev. Dr. Wayland. Prayer of ordination, which "was such as only a father could offer," by the Rev. Ambrose Day, of Westfield, Mass., the father of the candidate.

DR. BECHER COMING EAST.—We learn by a private letter, says the New York Independent, that the venerable Lyman Beecher, D. D., is expected to Boston soon, to spend the remainder of his days. Of course he will not be inactive: and there is apparently work enough in him now to answer for an ordinary life-time.

MORE GOLD.—The steamer Crescent City, from Chagres, arrived at New Orleans on the 11th inst. She had 126 passengers, and half a million of dollars worth of gold dust on board. She was to leave N. Orleans for New York in a few days. James Sinclair of New York, returning from California with a fortune, died on the passage of diarrhea.

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MISSIONARY MEETING AT THE SOUTH BAPTIST CHURCH.—We had the pleasure of attending a large and deeply interesting meeting at the South Baptist church in this city, on Thursday evening, the 14th inst., at which addresses were made by Rev. E. Bright, Jr., Secretary of the Home department of the Union, Rev. M. Bronson, missionary from Assam, and the two Assamese converts who accompany him. The address of Mr. B. was highly instructive, and we doubt not afforded many who were present a clearer view of the difficulties in the way of the evangelization of India, and tended also to encourage those in whose hearts these difficulties might otherwise have awakened fear, by exhibiting what has been done, and what

CHRISTIAN SECRETARY.

News of the Week.

From the Journal of Commerce.
NEW ENGLAND JUBILEE.

Mr. Ed. — Six years ago a brief article in your columns, headed "The Berkshire Jubilee," kindled the fires of one of the most successful and influential gatherings the world ever witnessed. Thousands of New Englanders rejoiced in that assembly, and regretted that they had not participated in its happy festivities an allusion to it even now awakens deep emotion in the breast of every Berkshirian.

Correction.—In noticing pastoral changes, in our last, an error was committed in giving the name. It was printed Rev. Bela Richards—should have been Rev. Bela Hicks.

Peter B. Houghton was ordained a pastor of the Baptist church in Hudson, Michigan, on the 13th ult.

The Legislature will adjourn sine die this day (Thursday).

Connecticut Legislature.

MAY SESSION, 1849.

Monday Morning, June 11.

Prayer by Rev. Mr. Clark. Bill prohibiting the removal of stones from common shores, allowing half of the fine to the informer—passed.

Bill relating to legal notices of meetings of meadow or marshy lands—passed.

Bill providing for the punishment of illegal voting in School District Meetings—passed.

Bill providing for the payment of the due proportion of interest on Town Deposit Fund, where a School District is composed of parts of different Towns—passed.

Bill relative to the settlement of estates, authorizing Judges of Probate to appoint a person to sell property, which was inadvertently omitted in the Revised Statutes—passed.

Bill authorizing one Judge of the Superior Court, to substitute another to hold the session assigned to him—passed.

Mr. Bowditch moved that the House meet after this day, at 10 o'clock A. M., and 2 o'clock P. M.—carried.

Resolutions authorizing the New Haven and Northampton Railroad Company to issue \$500,000 7 per cent bonds called up, and passed.

Tuesday Morning, June 12.

Prayer by Rev. Dr. Bushnell.

Mr. Brockway moved that the Committee on Banks, submit a report of the committee, favorable to the incorporation of the "Farmers' Bank" of Bridgeport, with the bill of incorporation, which has been passed in the Senate. The capital of the bank to be \$200,000.

Mr. Holt of Pomfret, offered a Proviso for a bonus of \$5,000 to the General Hospital Society, at New Haven—adopted, and after a protracted discussion the bill in form was passed.

Mr. Bowditch moved an Amendment to the constitution providing that towns be represented by one representative for every 1500 inhabitants. Printing moved and ordered, by a vote of 86 to 49.

An act regulating the session of the Superior Court in Litchfield County—passed.

Resolution in favor of Alvin Kingsbury and others, heretofore rejected by the House, came from the Senate passed. The House refused to concur by almost a unanimous vote.

Adjourmed to 2 P. M.

Afternoon.

The afternoon session was devoted to the subject of appointments of county offices. Our limits will not admit of a full report of the proceedings.

Wednesday Morning, June 13.

Prayer by Rev. Mr. Cox.

Mr. Seymour of the Judiciary committee, offered a bill for the general regulation of Railroad corporations, which he desires to have printed and over. The committee had been called in much time past, but at the aid of the gentleman from New Haven, they had perfected, as far as possible, the bill now offered; 300 copies were ordered to be printed.

Bill in form chartering the Pawtucket Bank, at Stonington—submitted by the committee of Banks. It was moved that the bank should pay a bonus of \$500 dollars for the benefit of the Connecticut Historical Society. A protracted debate followed, and the bill finally passed, with a bonus of 10,000 dollars, as specified.

Resolutions passed, appointing Judges of Probate for Litchfield County. Another appointing Justice for same county.

Afternoon.

The Judiciary Committee recommended that the Secretary of State procure the printing of 250 copies of the Colonial Records of the State, and distribute them to the Town Clerks, &c., accepted, and a resolution accordingly passed.

Order of the day—amendments to the constitution occupied the rest of the afternoon. The proposed amendment increases the members of senators, and allows them to hold office three years, one third to go out yearly. It was lost there not being two thirds in favor of it.

Thursday, June 14.

Prayer by Rev. Mr. Harrington.

Committee on banks reported unfavorably on the petition for a bank at Deep River. A discussion followed,—\$1,000 bonus granted for a Normal school, and the bank was chartered.

Afternoon.

The committee on Finance submitted a report, showing that the State was in debt to the amount of \$16,000, and presenting resolutions for borrowing \$25,000 more of the School Fund, and for laying a State tax of one cent and a half on the dollar. The resolution proposing the loan was adopted; the other was laid over.

Several bills were defeated.

Saturday, June 16.

Prayer by Rev. Mr. Murdoch.

Resolution appointing Elisha Johnson, Hiram Rider, and John C. Ames Commissioners on the Blackstone Railroad—passed.

On Williamson and Thompson Railroad, the same Commissioners were appointed.

Report of the committee on Education in favor of Mr. Vassar's International Exchange, or ordered to be printed.

Several resolutions adopted.

Town of East Hartford made a probate district. Resolution extending the city limits of Hartford, continued to next session.

Elias Hedges, of Bridgeport, forfeited rights restored.

Bank directors appointed for some 18 or 20 banks.

Charter of the New York and Boston railroad amended by extending the time for competition.

Bill forbidding divorced persons from getting married under seven years—rejected.

A number of resolutions of minor consequence disposed of.

Resolution inviting President Taylor to visit Connecticut came from the Senate, amended by the House and unanimously adopted.

Monday, June 18.

Prayer by Rev. Mr. Turnbull.

A number of bills and resolutions referred to committees and otherwise disposed of, but none of them passed.

Afternoon.

Several bills and resolutions acted upon.

Resolution appointing Phineas Baker, Joseph Alward, and John Stewart, Commissioners on the New York and New Haven Rail Road—passed.

The total number of deaths from cholera in N. York, from May 17th, when the first case was reported, to June 18th, at noon, was 344. About one-half of the cases reported prove fatal.

NOTORIAL CALL.—Rev. B. COOK, of Jewell, received an invitation to the parsonage of the First Church in Cabotville, Mass. The Cabotville church has enjoyed the labors of Rev. J. G. for several years past, who is now settled in that place, which he has declined, but our friends is, that he will go to Cabotville.

NOTORIAL CALL.—This venerable and amiable man closed his earthly pilgrimage at his residence in this town, on Saturday, having nearly completed his 80th year. He was born in Ashford, Conn., and graduated at College, in the class of which Dr. Beecher member. In his early childhood his parents went to Wyoming, Penn., where his father was by the Indians in the memorable battle, in nearly all the settlers perished. Mr. Dana died the minister of the church in Oxford, Conn., and continued in the pastoral office till 1838; he removed to this town, where he resided. Without any particular disease, powers of natural gradually declined, until he stopped at the cistern. The last words he said were, "There is rest in heaven."—*Concord Cong. Jour.*, 14th.

NOTORIAL CALL.—A despatch from Louisville, says that Cassius M. Clay and Joseph Turner met at a public meeting in Madison, on the 17th inst., and that each other, drew their Bowie knives.—Clay was stabbed through the heart, and severely wounded in the abdomen and diaphragm. He died shortly after of his wounds. The despatch received the next day says that Mr. is not dead.

He is no stranger to these knife fights, having engaged in several of them. His magnanimity on the anti-slavery question in Kentucky gained him many friends in the North, but his propensities effectually destroy what popularity he may have acquired by his conduct.

NOTORIAL CALL.—The Boston Augmentation at Cambridge.—The Boston

of last week announces that President Sparks, to be inaugurated as President of Cambridge on Wednesday, the 20th inst., with the ceremonial and various demonstrations of re-

ing, such as illumination, fire-works, &c.

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CHRISTIAN SECRETARY.

Poetry.

The Arsenal at Springfield.

BY H. W. LONGFELLOW.

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms,
But from the silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys,
What loud lament and dismal misery
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cry of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helmets and harness rings the Saxon hammer,
Through Cimbric forest roar the Normans'

Song;

And loud, amid the universal clamor,
O'er distant deserts sounds the Tatar gong.

I hear the Florentine, who from his palace
Wheels out his battle-hell with dreadful din,

And Antec priests upon their teocallis,
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;

The soldier's revels in the midst of pillage;

The wail of famine in beleaguered towns;

The bursting shell the gateway wrenches asunder;

The rattling musketry, the crashing blade;

And ever anon, in tones of thunder,
The dispaon of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Then drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power, that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forever the curse of Cain!

Down the dark future, through long generations;
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
But beautiful as songs of the immortals,

The holy melodies of love arise.

Religious & Moral.

Present Influence of the Jews.

If it should be asserted, that at no time between the calling of Abram and the destruction of Jerusalem by the Romans, was the influence of the Hebrew nation upon the world, as great as it is at this time, the assertion might raise a smile of incredulity. And yet a little reflection might sustain such an assertion. The power, which has been wielded by the Rothschild family, acting as bankers for European governments, and thereby controlling in some degree the action of those governments, is well known. But this, great as it has been, is but a small item in the account. A vast influence is exerted in continental Europe, by Jews through the current literature.—Not a few of the most powerful writers in Europe are Jews; and the aggregate influence which the men of the nation are exerting through the press, is untold.

Nor is this all. The Jews have had an immense agency in promoting the revolutions, which have made the past and present year so memorable in history. It is well known, that there has been great concert of action among the ultra republicans, the agents of revolution in the different countries. It is a great mistake to suppose, that those popular out-breaks which first exploded in Paris then in Berlin, then in Vienna and so on, were wholly independent of foreign influence. It was testified by residents in Berlin, that on the day previous to the first attempt at revolution there, the streets of the city were filled with strangers and foreigners—that propagandists of revolution had come from Faria and other places. And this appears to have been a general fact, touching all the revolutions of the last year. Though popular discontents and popular notions of liberty had gone before and prepared the way, the immediate occasion of the revolutions, when they occurred, was something more than the invisible sympathy passing from one kingdom and city to another. There was a combination of revolutionaries, more or less definitely organized, extending its ramifications through the continent, and concentrating its forces on a given place as occasion required.

Prominent among this band of republic-makers were some Jews of great energy and force of character. And as the pens of Jews had previously done much, to propagate principles leading to revolutions, so now Jewish conspirators did much to hasten the catastrophe. And in this Jewish nation has had its revenge on the monarchies of Europe, for the oppressions and indignities, which they have ever inflicted. And it is not unnatural to think, that the hatred, which the remembrance of the many wrongs that nation has endured from kings and emperors, may have been a leading motive, impelling the Jews to act the part which they have acted. The Jew in this country is a peaceful and useful citizen, because he has never been here oppressed by our government. But against every monarchy of Europe he has charged a heavy score of injuries. And when the day of reckoning comes for those monarchies, it will be strange if the Jew does not file in his accounts. We are then, in these events, witnessing such a retribution as was every way to have been expected.

But if Jewish hands have mingled in promoting these political earthquakes, if Jewish talent has been so potent in those issues of the press, that have prepared the public mind for them, and Jewish wealth has held the policies of kings and the movements of armies in a sort of dependency, then it may be true that Jews are now exerting more influence in the world than they did under the reign of the most renowned of their kings.

And if providence has now elevated that people to such an influence, it may be with reference to some greater events, in which they are to bear a part. The separate existence of that nation, mingled among all nations yet amalgamated with none, is a standing miracle. That separate existence is doubtless preserved in subserviency to some great designs of Providence hereafter to be accomplished through and upon them. The importance, though not perhaps the precise nature of these designs, is intimated in prophecy, and while we reject the theories of the millenarians, we still expect that the incoming of the Jews will be as life from the dead to the Gentiles. And hence we watch with special interest every turn of the hand of Providence that elevates that people.—*Puritan Recorder*

The Empty Cradle.

The mother gave, in tears and pain,
The flowers she most did love;
She knew she'd find them all again,
In the fields of light above."

The death of a little child is to the mother's heart like dew on a plant from which a bud has perished. The plant lifts up its head in freshened greenness to the morning light; so the mother's soul gathers from the dark sorrow through which she has passed, a fresh brightening of her heavenly hopes.

As she bends over the empty cradle, and fancy brings her sweet infant before her, a ray of divine light is on the cherub face. It is her son still but with the seal of immortality on his brow. She feels that heaven was the only atmosphere where her precious flower could unfold without spot or blemish, and she would not recall the lost. But the anniversary of his departure seems to bring his spiritual presence near her. She indulges in that tender grief which soothes, like an opiate in pain, all her passages and cares of life. The world to her is no longer with human love and hope—in the future, so glorious with heavenly love and joy. She has treasures of happiness which the worldly, unchaste heart never conceived. The bright fresh flowers with which she has decorated her room, the apartment where her infant died, are emblems of the far brighter hopes now dawning on her day dream. She thinks of the glory and beauty of the New Jerusalem, where the little foot will never find a thorn among the flowers to render a show necessary. Nor will a pillow be wanting for the dear head reposing on the breast of the kind Saviour. And she knows her infant is there, in that world of eternal bliss. She has marked one passage in that Book—to her emphatically the Word of Life—now lying closed on the toilette table, which she daily reads, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Government Expenses.

The Washington correspondent of the Journal of Commerce, has compiled from authentic sources, the subjoined statement of the appropriations made at the last session of Congress:

The total amount of the appropriations made at the last session is \$35,429,041.—But not quite the whole of this is designed for the service of the next fiscal year. The sum of \$550,000 is to be applied to ordinary purposes of government during the present year, and the further sum of \$720,000 as Mexican debt, will be disbursed during 1849. So that, to get at the appropriations now made for the financial year of 1850, we must deduct four and a quarter millions of dollars, which will leave as the now probable expenditures for that year thirty-one and a quarter millions of dollars. The appropriations included in this aggregate may be thus divided:

For the direct support of Congress, \$1,077,557 Civil, diplomatic and miscellaneous, 4,535,000 Transportation of mail by land, \$2,540,000 Transportation by sea, 1,330,000

Support of the army, payment of pensions, &c., 6,986,000 do Indian Department, 1,000,000 do Navy, 8,726,000 do Post Office Dep. 1,595,000 Payment to Mexico, 3,550,000

Total appropriations for 1850, \$31,416,000

I have passed over small items, and have included in the above list a standing appropriation of \$354,000 per annum for the Bremen line of steamers.

In regard to the item of more than a million for the support of Congress, it may be worth while to say that \$768,000 is for the mileage and per diem of the two hundred and ninety-two Senators, Representatives and delegates. This shows the average payment to each to be \$2650. But this does not include the whole amount of emoluments which will accrue to each member. The contingent fund appropriated for both houses is \$257,000, a considerable part of which may be and usually is so disbursed as to add to the gains of the members; and last year \$98,000 was expended in books, which were distributed among them for their private benefit. It will be quite safe to add \$150,000 as the indirect

compensation of members, which will make the entire amount likely to be paid to them next year \$918,000, and furnish an average of \$3140 for each one.

But these appropriations do not by any means furnish a true index of the expenditures of the year to which they refer. Some of them will not be used within the year, and we may deduct at least \$750,000 on this account, and may assume that not more than about \$30,000,000 of these appropriations will be required. But there are many expenditures which, being provided for by standing appropriations, are not mentioned in this statement. Of these the interest on the public debt is the largest. It is about \$3,000,000 per annum. Then it must be recollect that before the end of the next fiscal year, June 30th, 1850, Congress will have been in session nearly seven months, and that the first business pressed upon every Congress is to provide for deficiencies in previous appropriations. During the last short session of three months \$400,000 were thus appropriated. A million is a moderate allowance for the next year. We must, therefore, add to our \$30,650,000 at least \$4,000,000 in order to get at the expenditures certain to be ordered and incurred during the next fiscal year, and that they will give us thirty-four millions six hundred and fifty thousand.

How Slavery was Abolished in England.

Mackaulay, in his History of England, gives the process by which the slaves in our mother country gained their freedom, as follows:

"It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—the revolution which, in the thirteenth century put an end to tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silent and imperceptibly effected. They struck contemporary observers with no surprise; and have received from historians very scanty measure of attention. They were brought about neither by legislation nor by physical force.—Moral causes noiselessly effaced, first the distinction between Norman and Saxon, and the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villages were detected by the curious so late as the days of the Stuarts; nor has that institution ever, to this hour, been abolished by statute. It would be unjust not to acknowledge that the chief agent in these two great deliverances was religion; it may perhaps be doubted whether purer religion might not have been found a less efficient agent."

A true Nobleman.

In the course of an address made by Lord Roden, at the anniversary of the Irish Sunday School Society in Dublin, that nobleman said:

"I became a teacher of a Sunday School in 1819, and from that period up to the present, with of course the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaged in such an office, and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. (Applause!) Our Sunday School now consists upon an average of about fifty boys and eighty girls; I have the privilege of teaching the head among the boys, now young men, but in the course of instruction in the school we are now teaching the children of those who have been taught and sent out into the world from our school, and I could name several—I know many of them—and there are many of the number whom I am not able to name—but I trust I shall see them where their names shall appear as the fruits of instruction which they received from the knowledge of that blessed book which is the grand object of Sunday School teaching. I could name several of our Sunday School scholars who never received any other instruction than what they derived from the Sunday School, who are now filling most responsible and high stations in their sphere of life, throughout different parts of the country. One or two of them are stewards of gentlemen who represent the greatest confidence in them; others are filling menial offices as servants in houses; and I hear from those who employ them the greatest character."

The Littleness of the Earth.

The universe at large would suffer as little in its splendour and variety by the destruction of our planet, as the magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind from the stem, and it lights on the stream of water which passes underneath. In a moment of time, the life which we know by the microscope it seems to be, is extinguished; and an occurrence so insignificant in the eye of man, and in the scale of his observation, carries it into the myriads which people this leaf, and an event as terrible and decisive as the destruction of the world.

Now, in the grand scale of the universe, we, the occupiers of this ball, which forms its little round among the suns and systems of the universe, have unfolded—we feel the same littleness and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.—Chalmers.

New World of Australia.

A second "new world" is fast rising into notice and importance in the British possessions in Australia. Its early history is adorned by no romantic adventures like those of Sir Walter Raleigh, nor is it dignified by the patriotism or consecrated by the piety of the Pilgrim Fathers of New England. It is only seventy years ago that it was discovered by Captain Cook, and, until recently, the principal port was stigmatized as "Botany Bay." But already the numerous and thrifty colonists planted in it, occupy no mean condition in the politics of the mother country, or their productions in its commerce. Scarcely sixty years ago Australia was a Terra Incognita to the civilized world, whose inhabitants were a few thinly scattered tribes of savages, apparently making the connecting link between man and brute. Even there, incredible almost as it is, in the rapid and resistless progress of civilization, commerce, light and Christianity in the present age, literature, the arts, religion, and the love of rational liberty, are taking vital root, and will be diffused thence to the uttermost parts of the world.

The convict encampment at Botany Bay has now become the populous and handsome town of Sydney, and the capital of Australia. It is situated on the southern shore of Port Jackson, one of the finest harbors in the world. It is not the mouth of a river, but a large inlet of the sea, having a bold entrance, a mile in width, between lofty cliffs. Once in a vessel is completely land-locked, and may defy wind and wave. It extends twenty miles inland, fourteen of which are good anchorage. Nearly its whole distance it branches off right and left, into a succession of coves or natural docks affording accommodations

HUMAN PHILOSOPHY.—Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud sturdy contempt; but it cannot come forward and say, "Here are rest, grace, peace, strength, consolation!" —Cecil.

The EVIDENCES OF CHRISTIANITY.

A person discovering the proofs of the Christian religion, is like an heir finding the deeds of his estate. Shall he officially condemn them as counterfeit, or cast them aside without examination? —Pascal.

INDICTION.—Thus he dallied with his thoughts and with all things, like the lazy sea, that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings.

for shipping equalled by no other unimproved harbor on the globe. Indeed, it is another bay of San Francisco. This and other harbors thronged with shipping from England, India, the Islands of the Pacific and North and South America, indicate a large amount of foreign traffic, while numerous coasters and steam vessels are evidence of the extent of domestic intercourse and trade.

In the town itself, though so recent, nothing strikes the eye as being extremely modern. Long lines of well built private residences, numerous and elegantly fitted up shops, resplendent at night with plate glass and gas, extensive warehouses and commodious wharves, cathedrals, churches, chapels, and meeting houses, club houses and theatres even; busy crowds in the streets, and carriages and vehicles of all descriptions, give the appearance of a town centuries old. Five churches belong to the English, two of which are very fine; we are spacious Presbyterian churches; there is one very elegant building belonging to the Congregationalists, capable of accommodating 1500 persons; and a Greek portico erected in commemoration of the Wesleyan Centenary—an instructive fact—a monument of Wesley erected by the second generation of Botany Bay!

The Catholics have a church and Cathedral, and another English Cathedral is in process of erection, which, at some day, will be an elegant structure. Most of these edifices and other public buildings are constructed of free stone, on a bed of which the town rests. The population of the town is 50,000.

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